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ABSTRACT

The As We Teach and Learn program consists of an instrument to assess the Catholic dimension of a school and is designed to be used with study modules in a faculty-meeting format. Module topics include: "Faith Community"; "Faith Development"; "Religion Curriculum Articulation: Faith as the Root of all Instruction"; "Service Learning"; "Prayer and Liturgy Integration"; and "Social Justice." Each module has been created so that it can stand alone or be used with other modules. Each module contains an overview of the complete program, a general introduction, directions and suggestions for using the program, a suggested first faculty meeting outline, an introduction to the module, outlines of five meetings, materials which can be duplicated, a suggested final faculty meeting, and a school planning form. This module, "Prayer and Liturgy Integration," urges teachers to raise their awareness of God's presence in every aspect of Catholic education. Five specific topics include: "The Catholic School Teacher: Leader of Prayer, Reminder of Jesus"; "The Catholic School Student: Learner of Prayer, Friend of Jesus"; "Stages of Learning To Pray"; "The Directory for Masses with Children"; and "Planning a School Liturgy." Sixteen appendices are included. (RJC)

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As We Teach and Learn:

Recognizing Our Catholic Identity

Module 05

Prayer and Liturgy Integration

Pat Bartle, D.Min.

SO 028 676

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Edited by
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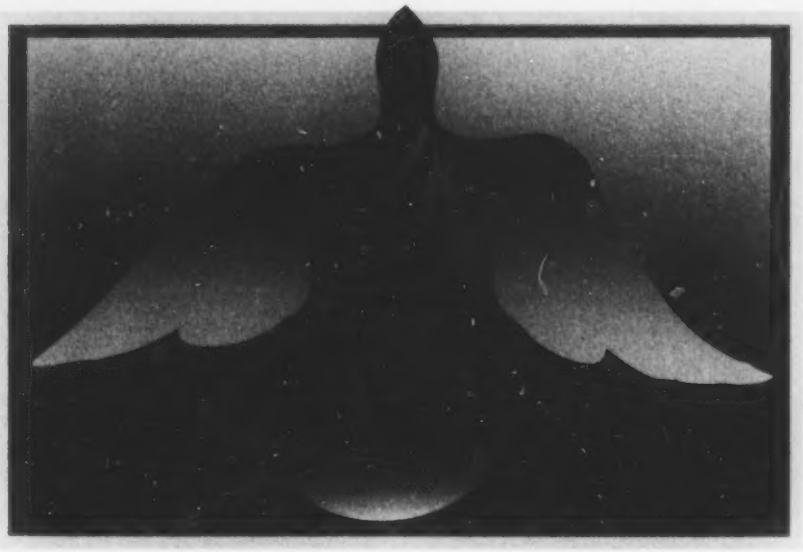

Recognizing Our Catholic Identity

Module 05

Prayer and Liturgy Integration

Pat Bartle, D. Min.

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Karen Ristau and Regina Haney

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Contents

Introduction v

How to Use This Program vii

Organizing Faculty Meetings ix

Prayer and Liturgy Integration 1

1. The Catholic School Teacher: Leader of Prayer, Reminder of Jesus 3
2. The Catholic School Student: Learner of Prayer, Friend of Jesus 7
3. Stages of Learning to Pray 11
4. The Directory for Masses with Children 15
5. Planning a School Liturgy 17

Coming to the End: Sustaining Identity 21

Assessment of the Catholicity of the School 25

Appendices

Action Plan Form ..... Appendix A.1
Evaluation Sheet ..... Appendix A.2
Becoming Conscious of God ..... Appendix B
Prayer Service ..... Appendix C
Personal Worksheet ..... Appendix D
Stages of Prayer Development ..... Appendix E
Prayer ..... Appendix F
Preparation ..... Appendix G
Prayer Service ..... Appendix H
Suggested Readings ..... Appendix I
Discussion Questions ..... Appendix J
Prayer Service ..... Appendix K
Group Discussion ..... Appendix L

Discussion Questions ..... Appendix M
Model Experience—Group Reflection ..... Appendix N
Reflection ..... Appendix O

Order Form 57

Introduction

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom…

The Religious Dimension of Education in a Catholic School

This quotation states an ideal each school seeks to obtain. In the daily routine of school life, the ideal may occasionally seem beyond reach, but parents, children, teachers, parish members, leaders and indeed, the community, expect the Catholic school will somehow be different from other schools. It is, after all, a Catholic school.

Capturing the essence of a Catholic school means being able to define and identify the signs which mark the school as Catholic. It means being able to describe and see in practice the Catholic identity of the school and most of all, understanding the deep underlying significance of those practices. It means being able to explain and demonstrate a living answer to the question, "How is this school Catholic?"

The answer does not often come quickly. Which activities, lessons, events and processes provide the example? What are the right words to explain? Catholic identity rests not only in the curriculum, activities and school policies, but also in the part of the school that is not rational, certain or linear. The Catholic identity, then, also is found in ceremonies, in the environment and in the way people interact with one another. It is here one sees the values and the faith dimension of the school. In many places, the Catholic identity almost seeps through the woodwork. The distinctive patterns and beliefs are so ingrained they are unconscious or taken for granted. In other places, they are not well-established; while in other schools, they are articulated clearly and celebrated publicly.

The National Catholic Educational Association identified "Catholic Identity of the Catholic School" as a major topic as Catholic schools enter the 21st century. Identity issues were addressed at the National Congress on Catholic Schools for the Twenty-First Century. The Congress produced statements for the future direction of the schools. NCEA is committed to the belief statements of the Congress stated here:

- The Catholic school is an integral part of the church's mission to proclaim the gospel, build faith communities, celebrate through worship and serve others.
- The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.
- The Catholic school is an evangelizing, educational community.
- The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.
- The Catholic school is a unique faith-centered community, which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.

- The Catholic school is an experience of the church's belief, tradition and sacramental life.
- The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.

As We Teach and Learn: Recognizing Our Catholic Identity provides a process to convert belief statements into direction and action.

The program has been designed to be used in a variety of ways, following a timeline chosen by the participants. It is intended to help the faculty celebrate the already visible signs of Catholicity and actively create within the fabric of the school an even deeper commitment to the lived tradition of the gospel.

Many people contributed ideas, energy, encouragement and support to the development of this project. The Executive Committee of the Supervision, Personnel and Curriculum section of the Chief Administrators of Catholic Education Department articulated both the need for more resources and the original ideas for the format. Remembering the success of the *Vision and Values* program, committee members asked for materials that would reflect the process orientation and the foundational content that *Vision and Values* offered to school faculties. It is hoped that this program fits those requirements.

Planning, which included people from regions across the country, was made possible by support of the Father Michael J. McGivney Fund. Critic readers and pilot schools (elementary and secondary) contributed suggestions, further refinement and encouragement. They made certain the program would be presented in a "user-friendly" format. We are grateful for this support.

A final word of thanks is due Patty Myers-Kearns, our attentive and thoughtful NCEA administrative assistance, who managed to keep multiple manuscripts, their writers and the editors organized.

The work of teaching and learning, carefully done by communities of people who incorporate the characteristics found in this project, will certainly be a foundation toward fulfilling the ideal of a "new environment...illumined by the light of faith."

Regina Haney
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Assistant Executive Director of the Chief Administrators of Catholic Education
Washington, D.C.

Karen Ristau
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How to Use This Program

The program consists first of an instrument to assess the Catholic dimension of the school followed by study modules designed in a faculty-meeting format. Following the assessment, leaders will be able to select an appropriate study module. Specific study modules have been designed for each of the six characteristics examined in the assessment. They are:

- Faith Community
- Faith Development
- Religion Curriculum Articulation
- Service Learning
- Prayer and Liturgy Integration
- Social Justice

As We Teach and Learn: Recognizing Our Catholic Identity has been intentionally designed to be flexible. Participants should make critical decisions to fit their individual school needs.

Therefore,

- The timeline is open-ended. No one knows the local school agenda better than the local school leadership team. School teams should schedule the use of this program as an integral part of their faculty meetings, while still mindful of other necessary business. Perhaps, one meeting a month could be planned around a segment of a particular module, or some part of a module could be done at each meeting. Larger parts of the whole module could be used for a faculty retreat. Further, leadership teams will know how many meetings can be scheduled. It is preferable to move slowly and thoroughly through the modules rather than feel compelled to "finish." An in-depth study over time may provide a better learning experience for faculty members.
- The sequence is fluid. Each module is complete in itself and does not depend on a sequence for learning. After using the assessment tool with the faculty, select the module which best fits your particular needs. You may already be focusing on a particular topic and find one of the study modules helpful. Some schools often select a "theme" for the year, or all the educational units in the school may wish to emphasize a special area. One of the study modules may prove especially helpful and can be used along with other programs.

As We Teach and Learn: Recognizing Our Catholic Identity is made up of seven components:

a) An assessment package of ten tests, which pinpoint where your school may need to focus;

b) Six study modules designed in faculty-meeting format that will help the development in a specific area.

The Assessment

This assessment consists of questions designed to help you identify areas where your school community needs more development or better understanding. Ten copies of the test are in each packet. Scoring directions also are included.

Modules

Each module has been created so that it can stand alone or be used with other modules. Each module contains:

- An Overview of the Complete Program
- General Introduction
- Direction and Suggestions for Using the Program
- A Suggested First Faculty Meeting Outline
- Introduction to the Module
- Outlines of Five Meetings
- Materials Which can be Duplicated
- A Suggested Final Faculty Meeting
- School Planning Form

The various appendices in each module are meant to be photocopied. This, however, is not true of the rest of the program. The NCEA asks that you order more copies of the modules or assessment if they are needed.

Every module also includes an action and evaluation form which can be duplicated. These should be distributed to everyone working on the project to outline objectives and accomplishments over a period of time.

Order Forms

At the back of this book is an order form for both the assessment and the modules.

Organizing Faculty Meetings

Karen Ristau

Purpose

To celebrate accomplishments in all areas of the school, to begin a common reflection on the Catholic identity of the school and to identify areas of Catholic identity as a focus for the following year.

Background/Resources

1. This first meeting should be held in late spring or as the last meeting of the school year, but planned well ahead of time. The outcomes of this meeting will provide direction for the beginning of the next school year.
2. During the meeting, the group will celebrate the accomplishments of the year and will plan an area of focus for the coming year.
3. During the second half of the meeting, even though the discussion certainly will include a critique of the current state of the school, *do not let the tone of the meeting become disparaging*. Maintain a positive climate throughout.
4. The outline presented here suggests what may be done. The meeting planner should adapt the outline to fit the needs of the particular school community. For instance, you may wish to include many people or limit the process to the faculty.
5. Resources include:
   a. *Catholic Identity of Catholic Schools* by J. Heft and C. Reck (Washington, D.C.: National Catholic Educational Association, 1992).
   b. *The Church That Was a School: Catholic Identity and Catholic Education in the United States Since 1790* by R. O'Gorman (Washington, D.C.: U.S. Catholic Conference, 1987).
   c. *Vision and Values* manuals (Washington, D.C.: National Catholic Educational Association).

      This NCEA program, while not currently in publication, served as the basis for *As We Teach and Learn: Recognizing Our Catholic Identity*. The manuals are packed full of ideas for discussion, assessment, planning and reflecting upon the Catholic identity of the school. The manual has prayer services, as well as activities for group processes.
   d. *What Makes a School Catholic?* edited by Francis D. Kelly, S.T.L., Ph.D. (Washington, D.C.: National Catholic Educational Association, 1991).

Preparation

1. Read through the entire plan in order to decide exactly how to use the ideas presented here.
2. Consider using a planning team for decisions about this meeting.

3. Decide who should participate: faculty only; faculty plus pastor, board chair, parent group chair, others. This might be an excellent time to include staff members, secretaries, custodians, etc., who play important roles in maintaining the culture of the school.
4. Establish a timeline.
5. Invite all those who will attend.
6. Distribute to all faculty members and others a form which asks them to respond to the following question: What have we done well this year?

   Encourage people to look at the whole school in its entirety.

   You might use the Strengths Section on the School Planning Form here.
7. Distribute to all faculty members and others "The Assessment of the Catholic Dimension of the School" (one for each participant).
8. Allow one week for faculty and others to return the assessment data to some pre-designated person (e.g., the faculty secretary, the principal, a member of the planning team).
9. Compile the data from the assessment forms. Prepare the results in such a way that all attending the meeting may review the information (e.g., print on newsprint, hang on the wall, make overhead transparencies, create a video).
10. Read through the process for the meeting and assign duties.

Process

1. Open the meeting with a prayer service. Appendix A is a suggestion, which should be adapted to the local community.
2. Do an assessment of the year.
   a. Everyone should have a copy of the evaluation results. If posted on newsprint, the room should be arranged so that all participants can easily see the results.
   b. Discuss and celebrate what has been accomplished. Allow time for conversation. Reminisce a little. Take time for a good laugh. Let people tell stories. Give a "box of rocks" award to the person who survived the year's biggest faux pas.
   c. Review and evaluate the results of the "Assessment of the Catholic Dimension of the School."
3. Using the Focus and Next Step sections of the School Planning Form, select an area of focus for the next school year. Limit the choice to only a single area or to a very few areas.
4. Select a planning team to identify responsibilities, actions, timelines, expected results. This group should be ready to suggest plans to the whole faculty at the fall in-service meetings, so they will need to work over the summer. Since ownership of any project is a key factor in its success, let the team include anyone who volunteers.
5. Assign summer reading. Suggest a short, common reading for all—either from the list or the module you will be using.

Summer Planning

1. Gather a planning team.
   a. Set timelines for what is to be done next and when.
   b. Set responsibilities—who will do what?
2. Plan a faculty meeting for the beginning of school, using a module selected from this program.

Prayer Service

Opening Prayer

We praise you today, gentle God, for your presence among us, as we find ourselves finishing another academic year. We pray today, hoping to become more aware of the wholeness and holiness which is ours by our identity as your followers, by the work we have been called to do, and by the power of the dreams which live in us. Remind us it is through who we are and do that others will come to know you. Teach us to turn to you for the comfort you extend as we struggle to be faithful. We ask this in the name of Jesus, the Christ. Amen.

Scripture Reading

Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food. I was thirsty and you gave me to drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me. Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you to drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?' The king will answer them: 'I assure you, as often as you did it for one of my least brother or sister, you did it for me.' (Matthew 25: 34-44)

Reflection

Ask the group to reflect on all the times during the year they:

- helped others;
- gave extra time to a student;
- comforted a parent;
- paid attention to the less popular;
- helped another teacher;
- had students write to sick classmates;
- went to a funeral;
- gave fresh energy to teaching a lesson;
- held onto a sense of humor;
- taught someone to dance and sing;

- shared their faith journey;
- thanked people;
- gave a compliment;
- did one of many other things to bring joy to the life of another.

Let us give thanks for the gifts you have, which enable you to teach and help others.

Let us pray:

Lord, we marvel that you, in your divine wisdom, have chosen us to be instruments of your love. We are thankful for the work you have given us; work that engages and ennobles us, that gives us dignity and creative challenges, that calls us to growth and fullness of life. Help us claim our strength and need. When discouragement and fatigue come, give us laughter and support. Grant that we might stand in wisdom, for it is in wisdom that we are one with You, our God. We ask this through Jesus, the Christ. Amen.

Meeting Agenda

Concluding Prayer

God of faithfulness,
we come to you at the end of a day
and find ourselves needing to begin again
on new projects and new ideas.
We are in need of energy and renewed hope.
What change are we able to effect
by all our words or actions or prayer?
What do our efforts matter?
We are in need of your grace
to unsettle and redirect our hearts.
We are in need of your power
to rekindle and sustain our passion for justice.
We are in need of your love
that we might recognize the ever-present possibility
for change and conversion and growth.
We believe your Spirit is at work in our world.
Give us eyes of faith
that we might see such wonders in our midst
and the courage to live in hope.

—from *More than Words* by Schaffran and Kozak, (New York: Crossroads, 1991)

Prayer and Liturgy Integration

Pat Bartle, D. Min.

> *The 20th century is not likely to be known as the age of spirituality. More reasonably, it may be remembered as an era of retarded consciousness.*
>
> *(John Westerhoff III)*

This module urges teachers to raise a consciousness of God's presence in every aspect of Catholic education. This experience of God lies at the heart of our Catholic Christian faith. It is what distinguishes our Catholic schools. Prayer and ritual are the most basic expressions of our humanness. A conscious awareness of God's presence is a basic component of our Catholic identity.

The module is made up of five faculty meetings, which have been designed to enable the staff, with appropriate input from students, families and parish personnel, to focus on the integration of prayer and liturgy. The meetings cover:

1. The Catholic School Teacher: Leader of Prayer, Reminder of Jesus
2. The Catholic School Student: Learner of Prayer, Friend of Jesus
3. Stages of Learning to Pray
4. The Directory for Masses with Children
5. Planning a School Liturgy

Background

The Hebrew scriptures are one long story of God trying to reveal the nature of divinity to the Jewish people and of their inability to perceive the message of their God.

God's first attempt at revelation was made through the ordinary activities of their daily lives:

> *the thoughts of their intellects*
> *the images of their imaginations*
> *their feelings and relationships*
> *their crises and challenges*
> *through the beauty of a sunset and*
> *the mystery of the rainbow—*
> *in reality—God tried to reveal Godself through all human experiences.*

Theologians call this the sacramental reality of all of life.

Through the centuries, our ancestors failed to perceive this presence of God—a failure that led to a lack of response to God's loving initiative and often forced them

to take life into their own hands, only to become aware once again of their limitations and the pilgrim nature of the journey. After experiences of failure, our ancestors would turn to God for forgiveness, and experience God's loving compassion. After a time, they would again attempt to take life into their own hands.

This whole process of the failure to recognize the presence of God and to attempt to take control of one's life and to "go it alone" is part of what theologians call the effects of original sin.

The mystery of the Incarnation changed forever the way God would interact with humankind. At a point in history, it became so important for God to reveal to humanity the blessedness of their calling that God sent a reminder in the **person** of Jesus.

Jesus came to establish relationships; to be the self-revelation of our loving, compassionate God and to bring redemption to all. It was a marvelous experience for those who encountered Him; but like all marvelous experiences, it carried the potential of being forgotten all too quickly.

The Catholic school has the privilege of helping students regain a sense of the sacramentality of all of life. Permeated with gospel values, the Catholic school identity is meant to exemplify the way Jesus journeyed—conscious of the smoldering wick, the lilies of the field, the outcasts of society.

To convey a proper understanding of prayer, Catholic school teachers attempt to live with a conscious awareness of God's presence and in so doing, discover the proper place of religious experience in daily life. They witness the presence of Jesus to the important moments of life through sacramental celebrations, and they strive to bring their interior experiences and beliefs into harmony with their social exterior practices and actions.

The Christian journey is consciously experienced in the Catholic school atmosphere. The general human and scientific education is integrated with liturgical and eucharistic formation. Gradually, children open their minds to the perception of Christian values and the celebration of the mystery of Christ.

1. The Catholic School Teacher: Leader of Prayer, Reminder of Jesus

Purpose

To raise the level of conscious awareness of God's presence within each teacher and within the general school atmosphere.

Resources

It is critical that each faculty member live in conscious awareness of the presence of God. Teachers in a Catholic school are challenged to give their students an opportunity to deepen their relationship with Jesus and with the faith community, so that they will grow continually in their appreciation of what it means to be secure in their faith.

The primary task of religion teachers is to foster the process of faith development in their students. This faith must be lived; it cannot be learned. God has given the gift of faith to each child. It is the privilege and responsibility of the teacher to develop and nourish this gift.

Faculty members must live in the conscious awareness of God's presence. Only then will they be able to raise the awareness of their students to the sacramental nature of all of life.

Resources include:

1. *A New Look at the Sacraments* by William J. Bausch (Notre Dame, Ind.: Fides/Claretian Press, 1983).
2. *The Eucharistic Celebration: The Source and Summit of Faith* by Adolf Adman (Collegeville: The Liturgical Press, 1994).
3. *The Book of Sacramental Basics* by Ted Turie (New York/Ramsey: Paulist Press, 1981).
4. *Sacred Mysteries: Sacremental Principles and Liturgical Practice* by Dennis Smolarski, S.J. (New York: Paulist Press, 1994).

Preparation

1. Suggested Reading
   "Prayer and Vision," a series of four articles by Maria Harris (Professional Approaches for Christian Educators, Vol. 10).
2. Select a comfortable meeting space.
3. Have comfortable chairs arranged around four or five tables.
4. Ask teachers to draw a number as they enter the room. This number indicates the table at which this teacher will sit. In this way, teachers of various grades and subjects will be mixed at tables.

Process

1. Invite faculty to reflect on their coming together as a unique faith community with a critical mission by briefly discussing their role as teachers of religion.
2. After a few minutes of discussion, invite faculty members to take a few moments of silence to prepare to hear God's word.
3. Ask one of the participants to read the following passage from scripture:

The seventy-two came back rejoicing. 'Lord,' they said, 'even the devils submit to us in your name.' He said to them, 'I watched Satan fall like lightening from heaven.' (Luke 10: 17- 18)

4. After a moment of silent reflection, ask:
   a. Do you think the disciples were aware of their power?
   b. Are you aware of your power—the power that is yours when you allow God's power to work through you?
5. Ask a participant to read the following passage from scripture and introduce it by saying, "St. Paul put it this way."

   Glory be to him whose power working in us can do infinitely more than we ask or dream. (Ephesians 3:20)

6. Lead the participants in an experience of presence by asking, "What is the position of your left foot?"

   Allow a moment for silent reflection.

   Then say, "My question did nothing to change the position of your foot. It simply triggered an awareness of that presence."

   Continue:

   - When you are with your students, God is always present. Yet, sometimes you need to trigger an awareness of that presence.
   - All religious experience begins with human experience. As teachers, we are **"experience-rich,"** but often we are **"wisdom-poor"** because we don't take the time to be aware of God's presence.
   - If we are going to respond to the flood of events happening within us, we need to take time to pull back into our own space to process these events in **solitude**. God speaks to us through each event that we experience.
   - We can choose whether or not we will hear God's word and how we will respond to it.
7. To help participants become conscious of God's presence, first divide them into groups of three or four. Explain that John Shea ("Gospels: Luke/Matthew and Connection in Reality," Los Angeles Spirituality Center, 1987) has developed a three-phase model for becoming conscious of God's presence. Take a moment to read over the description of these phases (Appendix B).

Shared Experiences/Activities

1. Personal/Interpersonal

   Example: A student has a seizure in class.

   Possible Lesson: The student would be very self-conscious and would experience shame because of being seen in this condition.

   The Lord could have spoken a word of acceptance and healing through the teacher and class. The teacher was provided with an opportune moment for catechesis on topics such as the weakness of the human condition and the need to accept people as they are.

   a. Ask participants to recall a difficult teaching experience and to share that experience with the group.

b. After everyone has shared a difficult experience, take some time for solitude and ask participants to try to image what God might have been trying to teach them through that experience.

c. After a period of solitude, ask participants to share with the group their reflection on the experience. Allow time for them to affirm, as well as challenge, one another. The Spirit speaks to us through one another, as well as through personal prayer.

2. Institutional/Organizational

Example: Homework assignments often are an exercise in precise intellectual activity: read certain material; answer specific questions; solve mathematical problems.

Recommended Change: At least once a week, each teacher will give an assignment that will provide students with an opportunity to become more conscious of God in their lives. For example, describe a family dilemma. Ask students how they think Jesus would respond. According to ability, ask them to justify their response by quotations from the gospel.

a. Encourage participants to become sensitive to any particular rule within your system or procedures of which they are especially critical. Ask:

- Could the Lord be trying to teach you something through this rule?
- Is it in accord with gospel values? If not, should you be working to change it?

b. Take time for solitude and silent reflection.

c. Share particular rules chosen by faculty members. Decide, as a group, if each rule has something positive to teach the group or if it needs to be changed in light of gospel values.

3. Instructional

Example:

Rule: responsibility for planning of school liturgies is rotated. Each teacher is responsible for at least one liturgy.

Gospel value: each person has unique gifts to bring to the community.

Possible Change: Develop a school liturgy committee consisting of volunteers who have a special interest in liturgy and an openness to learning the mind of the church.

If we are going to help students become more conscious of the presence of God in their midst, we will first be required to help them regain their God-given ability to wonder and create, to dream, fantasize, imagine and envision.

a. Ask participants to become sensitive to the way we have allowed the rational to take precedence over the intuitive mode of consciousness in our teaching.

b. Take time for solitude, so participants can determine how they can deliberately integrate ways for students to be creative and imaginative in their work.

c. Record reflections on a flip chart as they are shared. As children experience the intuitive mode of consciousness, prayer will become much more natural to them, and they will relate more easily to the mystery of our God.

4. Bring small groups back together, with a spokesperson for each.

a. Discuss the flip charts composed by various groups.

b. Ask teachers to write a specific goal for themselves. Suggest that they place it under the glass blotter of their desk to that it can be referred to frequently.

c. Ask for a volunteer to write out the recommendations so that they can be shared with those in administration.

Evaluation/Closing Prayer/Adjournment

1. Take a few minutes to evaluate the meeting:
   a. Was it productive?
   b. Are there recommendations for change?
2. Distribute the prayer service (Appendix C), and ask for a volunteer to serve as reader.
3. Before adjourning the session:
   a. Distribute " Personal Worksheet" (Appendix D) for individual follow-up to the meeting.
   b. Distribute the background/reading list (Appendix I) in preparation for the next meeting.
   c. Establish the next meeting date, time and place.
   d. Conclude with social interaction and celebration time.

2. The Catholic School Student: Learner of Prayer, Friend of Jesus

Purpose

To prepare teachers to help their students learn to pray by developing each child's power of imagination and creativity.

Resources

Always begin with the assumption that children have a taste for prayer, a hunger and thirst for prayer, a particular gift for liturgical prayer.

Our presence in the classroom is a prime opportunity to help our students become conscious of the loving God who is always present and active in their lives, the loving God who continually reaches out to them and then awaits their response.

The main objective of this meeting is to consider ways of creatively developing this response.

Resources include:

1. *The Sacred Play of Children*, edited by Diane Apostolas-Cappadana (New York: Seabury Press, 1983).
2. "The Origins of Ritualization" by Erik N. Erickson in *The Religious Situation*, edited by Donald R. Culter (Boston: Beacon Press, 1986, pp. 712-732).
3. *Catholic Household Blessings and Prayers* (Washington, D.C.: United States Catholic Conference, 1988).

Preparation

1. Select a comfortable room, where faculty can meet in small groups at tables.
2. Divide faculty into four or five groups and choose a representative from each group to lead small group discussions.
3. Ask a faculty member (or members) to be prepared to proclaim John 9:1-41 as an opening prayer for the meeting.
4. Distribute the discussion sheet, "Stages of Prayer Development" (Appendix E).
5. Ask each group leader to summarize the responses given during the discussion. Tabulate responses and distribute to the other small groups. Then, strengths and weaknesses of the entire school can be discussed by the faculty as a whole and appropriate goals can be set.

Process

1. Have a previously-selected faculty member (or members) lead the group in prayer.
2. Distribute "Stages of Prayer Development" (Appendix E) and ask small group leaders to begin discussion. If time does not allow for discussion of all five stages, encourage faculty members to complete the sheet on their own.
3. Discuss current strengths and weaknesses.
   a. Identify the faculty's successes in enhancing the individual and school's process of learning to pray.
   b. Identify the needs that must be addressed, and make suggestions as to how the various stages of learning to pray can be implemented in the classroom.

4. Focus on individual concerns.

   Give each faculty member the opportunity to list specific questions, concerns, and need for information as related to the topic at hand.

5. After allowing time for a verbal exchange of ideas, take a break to provide time for summaries to be duplicated.

6. Distribute summaries of the above discussion to all small groups.

Action Plan

1. After appropriate time for reflection, have each small group meet to discuss the summaries and the suggestions of the other groups.

2. All small groups will have met by _____.

3. On _____, the entire faculty will meet again.

4. Ask a representative of each small group to present the results of questions raised, concerns posed and suggestions made. These discussions should address:

   a. Summary and celebration of what the entire faculty is doing well with respect to development of the powers of imagination and creativity.

   b. Identification of no more than three short-range goals to be worked toward during the next six months. Specific faculty members should take responsibility for development of timelines, progress reports, and goal completion (use Appendix A).

   c. Identification of two to three long-range goals that pertain to institutional or instructional changes that need to be made. Subcommittees should take responsibility for obtaining information from significant groups to be affected by the changes. Set timelines and methods for progress reports.

Evaluation/Closing Prayer/Adjournment

1. Take a few minutes to evaluate the meeting:

   a. Was it productive?

   b. Are there recommendations for change?

2. For the prayer service, dim the lights while the following story is told:

   "The Red Flower with a Green Stem" is a powerful story of a little boy's first experience within our educational system—a story that parallels all too closely the first experience many of our children have within our worshipping communities. The story goes like this:

   An enthusiastic little boy went to school, wanting to draw and paint, to create sculptures and to learn to read.

   The first day, the teacher said, "Today we are going to draw, but wait, I will show you how to do it. First, draw a green stem, then add a lovely red flower."

   The next day, the teacher said, "Today, we are going to create this with clay." As the children reached for their clay, she said, "Wait, I'll show you how to do it. First, make a green stem, then add a lovely red flower."

   And so, day by day, the creativity of the children was stifled.

A few months later, the little boy's father was transferred and the family had to relocate.

The first day with a new teacher was very different. She said, "Today, we are going to draw." The little boy took out his crayons and waited. Everyone else began to draw.

"Don't you like to draw?" the teacher asked him.

"O, yes," he replied, "I'm waiting for you to show me how."

"Draw anything," the teacher said.

And the little boy picked up his crayons and drew a red flower with a green stem.

3. Lead the group in the following prayer (Appendix F).
4. Lead the group in singing "Play Before the Lord" by Robert Dufford, S.J. (in *Glory and Praise*, published by North American Liturgy Resources).
5. Before adjourning the session:
   a. Have each small group set a date for their follow-up meeting.
   b. Establish a time and place for the next meeting.
   c. Conclude with social interaction and celebration time.

3. Stages of Learning to Pray

Purpose

To examine the various stages of the individual's and school's process of learning to pray.

Resources

Contemporary humanity is fascinated with stages. Books have been written that focus on the stages of death and dying, stages of faith development, stages of adult growth, etc. The danger in this fascination is the expectation that the stages will occur in a logical progression. Reality confirms, however, that we are in and out of various stages all through our lives.

Resources include:

1. *The Sacraments in Religious Education and Liturgy* by Robert L. Browning and Ray A. Reed (Birmingham, Ala.: Religious Education Press, 1985).
2. *Ritual and Pastoral Care* by Elaine Ramshaw and edited by Don S. Browning (Philadelphia: Fortress Press, 1987).
3. "Little Rock Scripture Study for Children" (Liturgical Press, 1993).

Preparation

1. Suggested reading:

   The Book of Sacramental Basics by Tad Guzie (New York: Paulist Press, 1981).

2. Distribute discussion questions (Appendix G) to small faculty groups.
3. Lead the group in scripture and reflection.
   a. Read the following passage from scripture:

> *I know the plans I have in mind for you—it is Yahweh who speaks—plans for peace, not disaster, reserving a future filled with hope for you. Then when you come to me, can come to plead with me, I will listen to you. When you seek me, you shall find me; when you seek me with all your heart, I will let you find me—it is Yahweh who speaks. (Jeremiah 29: 11-14)*

   b. Ask the participants to reflect on these questions:
      1. How do I witness to my students, assuring them that I listen to the Lord?
      2. Do my students know that God cares for them because they have experienced my love?
      3. How can we best help our children to come to know the Lord?

Process

1. In preparation for the general faculty meeting, ask each small group to:
   a. Summarize your discussion of the questions above in 3b.
   b. Identify the faculty's current strengths in developing the imagination and creative abilities of their students.
   c. Identify needs to be addressed and suggestions as to how these might be met most effectively.

d. Encourage each faculty member to list specific concerns, questions, requests for information related to the topic of concern.

2. The results of the above should be distributed to the other small groups.
3. After appropriate time for reflection, have each small group meet to discuss the summaries and suggestions of the other groups, in preparation for the discussion by the total faculty group.
4. Gather the entire faculty together and divide the group into two.
   a. For the prayer service, light a candle and dim the lights.
   b. Have someone proclaim the reading slowly and deliberately (Appendix H).
   c. Lead the group in prayer.

      Leader: When Jesus said, "I have come not to be served, but to serve," he defined the meaning of ministry. You are sent forth into your classrooms with our love and blessing. We pray that you will be adequate to your task.

      All: With faith in God, we commit ourselves to the ministry of teaching. We pray that all our works, through God's gracious help, may be begun, continued and ended in Him, through Jesus Christ our Lord. Amen.
5. Divide the participants into small groups for a discussion of the questions posed in the "Preparation" section (#2 a-c).
6. Have each small group representative present the results of the questions raised, suggestions proposed and requests and/or suggestions made.

Action Plan

Elect a facilitator to lead a discussion by the entire group or by mixed small groups. The discussion should focus on:

1. Identification of what the faculty is currently doing to promote the stages of learning to pray.
2. Identification of no more than three short-term (six months) objectives. Specific personnel, responsibilities and timelines to achieve these objectives should be assigned (use Appendix A).
3. Identification of no more than three long-term goals (one to three years) for the institution. Input will be needed from other sources to validate these goals. Specific responsibilities should be determined.

Summary/Closing Prayer/Adjournment

1. Summarize the meeting.
   - During this meeting, we identified the positive qualities of the school regarding prayer.
   - We have established subcommittees necessary to fulfill both short- and long-term goals.
2. As a closing prayer, read the reflective piece, "Dreams."

   Dreams
   Dreams come and go in our lives.
   Far more die than come to reality.
   What is it in us that allows us to let go of visions that could create new and beautiful worlds?

Why do we so easily give in to barriers?
Why do we let ourselves conform and be satisfied with what is?
Reaching out to a dream can be risky.
It can involve hardships that our imaginations never knew.
Our comfortableness can so easily be disturbed.
But, what beauty can be experienced as we accept the challenge of a dream!
What a precious feeling to be supported—
To have others say you can do it.
We can do it together.
Nothing is beyond our reach if we reach out together.
If we reach out with all the confidence we have;
If we are willing to persevere even in difficult times;
And if we rejoice with every small step forward;
If we dream beautiful dreams that will transform our lives, our world.
Nothing is impossible if we build our dreams with faith —
Faith in ourselves;
Faith in our sisters and brothers;
And above all,
Faith in our lord God with whom all things are possible.

—Author Unknown

3. Before adjourning the session:
   a. Set a time and place for the next meeting.
   b. Ask the group to read *Directory for Masses With Children* and *Introduction to the Lectionary for Masses with Children* (Appendix I).
   c. Conclude with social interaction and celebration time.

4. The Directory for Masses with Children

Purpose

To acquaint each faculty member with the principles enunciated in the *Directory for Masses with Children*.

Resources

Background information includes:

1. "Good celebrations strengthen and nourish faith; poor celebrations may weaken or destroy faith."

   This principle, from *Music in Catholic Worship*, puts a tremendous responsibility on us to find ways to nourish and strengthen the faith of our young people.

2. "Solemnity depends less on the ornateness of song and magnificence of ceremonial than on worthy and religious celebration." (MCW #19).

   The principle of progressive solemnity applies to the nature of liturgies with children. If we begin with bare essentials and elaborate on them each year, students will be ready to elaborate the adult liturgy.

3. Liturgical celebration, especially the Eucharist, cannot contain, cannot inherently communicate all of the pedagogy of the church to the young or old. It should not be expected to do so. The purpose of liturgy is to celebrate the mystery of our faith, to celebrate the redemptive act of Christ again and again through sign, ritual and gesture.

4. There is a word about liturgical celebration, especially with children, that scares us to death—"boring." We are afraid the children will get bored. Yet, what we know is that experiences touch people at multiple levels. What might not be entirely intelligible or even entirely interesting right at this moment will have long-term effects.

   Directory for Masses with Children addresses this concern. The important thing about children's liturgies is that they provide opportunities for the richness of symbol, of gesture to touch children at different levels.

Resources include:

1. *Celebrating Masses with Children* by Edward Matthew (New York: Paulist Press, 1978).
2. *A Guide to the Lectionary for Masses with Children* by Peter Mazar and Robert Piercy (Chicago, Ill.: Liturgy Training Publications, 1993).
3. Bishops' Committee on the Liturgy, *Music In Catholic Worship*, (Washington, D.C.: National Conference of Catholic Bishops, 1972).

Preparation

1. Suggested Readings (Appendix I).
2. Distribute discussion questions to small groups (Appendix J).

Process

1. Ask each small group leader to lead the group in considering the following, in preparation for the general faculty meeting.

a. A summary of the discussion of the questions posed in the "Preparation" section (#2).

b. Identification of the faculty's current strengths in their celebrations with children.

c. Identification of needs to be addressed and suggestions as to how they might be approached.

d. Each faculty member should list concerns, questions and suggestions.

2. Read the following passage from scripture.

> *At the sight of the crowds, his heart was moved with pity. They were...like sheep without a shepherd. He said to his disciples: 'The harvest is great but laborers are scarce. Beg the harvest master to send out laborers to gather in the harvest.' (Matthew 9:35 - 10:8)*

3. Ask the group to reflect on these questions.

a. Jesus often suffered from exhaustion. The more he did for others, the more demands were put on him. What is my response to exhaustion?

b. In what ways are my students "like sheep without a shepherd?"

c. How does our institution appeal to volunteers for help?

4. Distribute the results of discussion on the above to the other small groups.

5. After appropriate time for reflection, each small group should discuss the summaries and suggestions of the other groups, in preparation for discussion by the total faculty group.

6. Bring the entire faculty together as a group for the prayer service (Appendix K).

7. For a group discussion of the Directory, divide faculty into groups of three or four, with teachers from each age group represented in each (Appendix L).

   Assign a different principal part of the Mass to each group and have them record as many suggested adaptations as they find for each rite.

Action Plan

1. Identify issues that need to be addressed as your school attempts to more fully integrate prayer and liturgy with your curriculum. Record on newsprint any short- or long-term goals which you identify.

2. Assign specific personnel and responsibilities, including timelines and progress reports, in order to keep your goals on target during the coming year. Include as many other groups in your planning as possible: students, parents, school board, etc. (use Appendix A).

Summary/Adjournment

1. Summarize the session:

a. We have studied the *Directory for Masses with Children.*

b. We have become familiar with the *Lectionary for Masses with Children.*

c. What have we gained through this discussion?

2. Before adjourning the session:

a. Set a date and place for the next meeting.

b. Conclude with social interaction and celebration time.

5. Planning A School Liturgy

Purpose

To use the "Emmaus" story as a model for liturgical planning.

Resources

There are three major considerations that must be given priority as presiders and planners work together to plan liturgies with children. Each of these considerations has its counterpart in every form of ritual expression.

1. Liturgical celebration is part of a process through which participants are led to a personal encounter with their God and with one another.
2. Each person who enters the process is unique and is at a different stage in the mutually-shared journey of faith.
3. Since liturgical celebration always happens within the context of community, the assembly, it must respect the uniqueness of that community.

Resources include:

1. *Sacraments of Life and Life of the Sacraments* by Leonardo Buff (Washington, D.C.: Pastoral Press, 1987).
2. *Elements of Rite* by Aidan Kavanaugh (New York: Pueblo Publishing Company, 1982).
3. *Celebrating School Liturgies* by Joan Patano Vos (Collegeville, Minn.: The Liturgical Press, 1991).

Preparation

1. Suggested reading:

   Eucharistic Prayers for Children (Sacramentary).

2. Distribute questions to small faculty groups (Appendix M).

Process

1. Divide the participants into small groups and have each choose a leader to lead a discussion in preparation for the general faculty meeting (Appendix N).
   a. Summarize responses of faculty to questions posted in the "Preparation" section (#2).
   b. Identify current strengths of the faculty's celebration with children.
   c. Identify needs to be addressed and suggestions as to how they might be approached.
   d. Address individual concerns.

   - Each faculty member should be encouraged to raise issues of particular concern.
   - At this time, a particular ritual of the Mass could be chosen as a given focus for each month's liturgy. For example:

     —the penitential rite,

     —the preparation of gifts,

     —the communion procession.

   - It is always tempting to select "themes" that are comfortable, but not realistic, i.e., butterflies, balloons, rainbows, passages from the gospel of John.

e. Ask the participants to reflect on these statements (Appendix O).

f. Choice of readings.

- Therefore, it is important that we respect the integrity of the lectionary and acquaint the children with the entire gospel.

2. Take a break to provide time to duplicate and collate summary statements.
3. Distribute discussion responses to the other small groups.
4. After appropriate time for reflection, have each small group meet to discuss the summaries and suggestions of the other groups, in preparation for the discussion by the total faculty group.

Action Plan

1. All small groups will have met by _____.
2. On _____, the entire faculty will meet again.
3. For the large group meeting, have a representative of each small group present the results of questions raised, concerns posed and suggestions made. These discussions would address:

   a. Summary and celebration of what the entire faculty is doing well with respect to liturgical planning.

   b. Identification of no more than three short-range goals to be worked toward during the next six months. Identify specific faculty members to take responsibility for development of timelines, progress reports and goal completion (use Appendix A).

   c. Identification of two to three long-range goals that pertain to institutional or instructional changes that need to be made. Identify subcommittees to take responsibility for obtaining information from significant groups to be affected by the changes. Set timelines and methods for progress reports.

Evaluation/Closing Prayer/Adjournment

1. Ask evaluation questions:

   a. Do we feel more comfortable about planning liturgies with children?

   b. How have these sessions helped us?

2. For the closing prayer, invite teachers to lift up in prayer the realities reflected upon in #1.
3. Lead the group in reflection.

   a. Liturgy planning differs radically from the various programs with which educators usually deal. Though good planning is essential in all education programs, the structure of the planning process for liturgical celebration is quite different from that of classroom teaching.

   b. In education, the uniqueness of each student is respected through a process of grouping, according to various levels of mental and psychological ability. Students are taken through a series of programs, each clearly defined by specific goals and measurable objectives. Lesson plans clearly identify the procedure to be followed in teaching a specific program. The success or failure of such planning is determined by the student's ability to understand and articulate the content of the programs and to integrate the various stages of the learning process.

c. At the other extreme, the liturgy plan is only a skeleton. It gives structural frame and form to liturgical celebration. To a large extent it determines the strength and power of that celebration. However, too much planning can stifle the movement of the Spirit. Just as the body can bend only in so many ways by virtue of its skeleton, so, too, planning can limit the response to the presider and the children to the impulses of the Spirit. It, therefore, needs to be approached creatively, interpreted appropriately and revised spontaneously. Liturgy is the interaction of the human and divine. It is a process that gradually reveals the mystery of our God. The human ritual can and must be planned. The activity of the divine can be predicted according to revelation, but is always beyond human comprehension. A teacher has achieved competency in a given area of knowledge; a liturgy planner is still in process.

d. Liturgy is prayer. It is a process that gradually enables its participants to become aware of the continual presence of the Risen Lord in their lives and in the life of a given community. Jesus, himself, modeled a process of liturgical planning when he encountered the two disciples on the road to Emmaus.

4. Conclude with social interaction and celebration time.

Coming to the End: Sustaining Identity

Institutions, like people, are not static. There is growth and change around some core that defines who we are—our identity. While there is an essential, recognizable "something" about a person, or an institution, when there is life, there is change as well. People are always gaining new knowledge and understanding, acquiring skills and shedding bad habits. We are always becoming—becoming more of who we were meant to be. The same is true of an institution because it is made up of human beings. In that sense, the Catholic school will always be an institution in process, defining and redefining its identity. A school can not complete a program designed to deepen awareness of its Catholic identity and then collectively say, "Ah! Now we have it! We are done with this issue" any more than a person can say, "This is me. I'm set. No changes ever."

That said, it seems impossible to schedule a final meeting about Catholic identity. On the the other hand, the faculty has spent many past meetings taking a deeper look at the Catholic identity of the school. It is possible to have completed every meeting in every module of *As We Teach and Learn: Recognizing Our Catholic Identity*. The end of the program has come. It does make sense to mark the occasion in some way.

As a result, the suggestion here for a meeting or for particular events is entitled **Sustaining Identity**. However you choose to mark the end of participation in *As We Teach and Learn: Recognizing Our Catholic Identity*, the work now is to sustain it, keep it going, continue the awareness, define it again for new members of the community.

Here are some suggestions to mark this occasion.

1. A Faculty Meeting

Since *As We Teach and Learn: Recognizing Our Catholic Identity* primarily engages the faculty, they are the people who should reflect and celebrate this time. Faculty should be involved in the planning and implementation of this meeting.

Purpose:

To evalute growth in recognizing the key characteristics of Catholic identity

To celebrate accomplishments

To consider the sustaining dimension

Preparation:

1. Read through the entire plan for the meeting to organize and select activities which are appropriate.
2. Invite faculty members to write a brief reflection on the following questions:
   - What have I learned?

- What surprised me?
- What has changed in our school, my classroom as a result of the focus on Catholic identity?
- What was most difficult?
- What knowledge do we still need?

Ask teachers to turn in their responses ahead of the meeting. A teacher or principal can receive the reflections. Copy the notes for the whole faculty. (Let teachers know the notes will be copied. Names can be omitted.)

3. Each module might be represented by a sign or symbol. Ask teachers to bring something to the meeting which symbolizes one of the six characteristics or an activity or event that happened during the program. Let people use their imagination.
4. Invite one faculty member to serve as the reflector or discussion leader. The principal could also serve in this capacity.

The Meeting

Opening Prayer:

The beginning of the **Magnificat of Fidelity**[1]

Embrace, my soul
those who turn to God, wondering.
Companion, my spirit
those who are kind.
Age after age God summons witnesses.
Age after age people respond.
Age after age holiness seasons creation.
O God, you are that holiness,
lifted up, exalted, and celebrated by those who love you.

Discussion:

1. Allow time to read "reflection notes." The notes should present topics for discussion and reveal different responses. Let the notes shape the agenda for discussion. Take time with the conversation.
2. Consider sustaining: List all the synonyms for the word "sustaining" the group can suggest on a large piece of newsprint.

Discuss:

- What normal things do people do to "sustain" their lives?
- What things do we do to *sustain* our health? to *keep* our relationships *alive*?
- What *sustains* as teachers? What new things have we learned to *strengthen* our teaching? Who supports us? Nourishes us?

3. A little ceremony of symbols: Ask teachers to present the symbol they have chosen and tell what meaning it has for them. The items might then be grouped in the center of a table.

[1] Ann Johnson (1991). "Miryam of Jerusalem." *Teacher of the Disciples*. Notre Dame: Ave Maria Press.

4. Summarize: The person chosen ahead of time should help the group summarize the ideas from the discussion. Invite comments from any members of the group.
5. Planning (optional): If you choose to move from celebrating accomplishments to beginning a new planning cycle, that work would fit nicely here.

Closing Prayer: the conclusion of the **Magnificat of Fidelity**

You remember your saints and sages of old.
The good they accomplished lives on.
You sustain your saints and sages alive in the world today,
encouraging them, clearing their way.
You lift up those newly come to your teachings.
Like newborn babes you cherish them softly.
Clarify their plans, strengthen their efforts,
deepen their commitment.
Let them soar as though they flew on the wings of an eagle.
Let them run swiftly and never grow weary.
Let them learn well and find friendship among us
in order that they may walk the long walk
and never grow faint.
Grant a good life to the true of heart.
We cast our lot among them,
let none of us be put to shame.
'Blessed are you, our God, Loving Companion,
teacher of all you call to your side,
who sustains and encourages good people.'

2. Activities with Parents

Try an action research project. Mid-year, in anticipation of the conclusion of this program, interview parents about what they think makes a school Catholic. What are the signs and symbols they notice? What are they aware of? What do they expect? Bring the results of your interviews to the faculty. Share the information with parents at one of their meetings. What work is left to do? Make a plan for future activities.

3. Activities with Students

Ask students: what they think makes a school Catholic. Plan an assembly for Catholic Schools Week, or the closing school assembly and ask students to depict their understandings in some way—drama, art, song.

4. A Concept Chart

Post a Concept Chart on the faculty room wall, in classrooms or in the central office. To keep key concepts fresh and alive, post a chart of the characteristics you have studied. Refer back to the concepts from time to time, when they naturally come up in discussion. Other characteristics might be added to the chart.

Assessment of the Catholicity of the School School Planning Form

Directions: Each participant will need a copy of the completed Summary Form found in the Assessment Package. Take some time to look at the perceptions of your faculty colleagues as summarized on the form. Working as a group and using newsprint to show responses, address the following questions.

STRENGTHS

1. Which areas appear to be areas of strength?
2. List some activities, behaviors, events, etc., which clearly show that these areas are being implemented in various classrooms and school-wide.
3. How can we continue to keep these areas strong?
4. Do our "publics" know about these areas of strength? List some ways we could increase their awareness.

FOCUS

1. Which areas appear to be areas of challenge?
2. Why?
3. Do we see this as a need? Do we need more information?
3. What could help us address these (i.e., inservice*, resources, etc.)?
4. List some activities, events, behaviors, etc., which exemplify these areas.
5. Discuss ways in which these areas could be implemented in classrooms, school-wide.

NEXT STEP

1. What is our next step? Make a plan of action which includes: What, Who, When, How, $. Think: What is our desired outcome in this area?

**NCEA has developed modules for each major area of assessment*

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Appendix A.1

Action Plan Form:

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

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Appendix A.2

Evaluation Sheet

Objective and Target Date	Achievements	Further Steps

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Appendix B

Becoming Conscious of God

Take a moment to read over the description of these phases.

Sensitivity: We must become sensitive to what is happening within us when we perceive ourselves to be **giving**. Because we are so busy about our teaching, we may not be conscious of what God is speaking to us. We are not all quick enough to have an experience and at the same time, to know what the experience means to us. Hence, we can be experience-**rich** and wisdom-**poor**.

Solitude: It is for this reason that we need to sit back and reflect on our experiences in the classroom. We need solitude.

Supportiveness: In Mark's account of the gospel, we are told that the disciples rejoined Jesus and told him all they had done and taught. Jesus said to them, "You must come away to some lonely place by yourselves and rest." It seems that Jesus would freely endorse teaching support groups. It is important that we have others with whom we can share our experiences of teaching and our reflections on those experiences.

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Appendix C

Prayer Service

Introduce the prayer by saying, "As we bring closure to our time together, let us pray with and for one another that we may be more conscious of the presence of our God as we go about our teaching ministry.

Reader: To the God who has called us to teach as Jesus taught, we pray.

All: Glory be to Him whose power working in us can do more than we can ask or dream.

Reader: To the God who called children to Himself through Jesus, we pray.

All: Glory be to Him whose power working in us can do more than we can ask or dream.

Reader: To the God who will not leave us orphaned, we pray.

All: Glory be to Him whose power working in us can do more than we can ask or dream.

All: Lord God, we believe in your infinite power. Make us more aware of your presence in our lives, that we, in turn, may make our children more aware. We ask this in the name of Jesus, your Son, through the power of the Holy Spirit. Amen.

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Appendix D

Personal Worksheet

After reflecting on the content of our first meeting, please take time to complete the following exercise.

1. Identify one or two ways in which you will deliberately try to help your students to be creative or imaginative over the next six months.

2. Identify specific tasks to help you achieve your goals.

3. Make yourself a timeline to help you keep on schedule.

Example:

1 month	2 months	3 months	4 months	5 months
Ask children to write class prayers.	Invite children to draw how they feel.	etc.		

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Appendix E

Stages Of Prayer Development

1. Awareness of Human Experience

   All human reflection stems from human experience. When someone or something triggers a sense of the sacred, a religious experience is possible.

   Example: First, I must experience human friendship before it will make sense to me to hear you say that Jesus is my friend.

   Jesus is no less present to us today than he was to those with whom he walked the human journey. A consciousness of the presence and ministry of Jesus in our lives will make a crucial difference in how we react to human experiences:

   - we can choose to embrace all of life's challenges by accepting the healing, forgiving, nourishing, strengthening power of Jesus, or
   - we can choose to repress self-initiative and avoid moving beyond our human limitations.

   Before we can accept the power of Jesus, we must be conscious of it.

   a. Choose a favorite story of Jesus.

   b. Identify with the human weakness of some person in that story.

   c. How did Jesus respond to the human need articulated?

   d. How does this relate to your life?

      Example: Story of Jesus and the Man Born Blind

      At times I am blind to the answer of a given problem.

      Jesus asked the man if he wanted to be healed and then cured him of his blindness.

      I must turn to prayer and ask Jesus for help and he will cure my blindness.

2. Awareness of Community

   Love and reconciliation are among the most elementary of human experiences. As we begin to perceive more deeply, we immediately recognize that life is not experienced in isolation. We must be willing to share our gifts and learn to ask for help from others.

   a. Name the special gifts that you bring to the school community.

   b. Relate personal gifts to needs within the community.

   c. Name three specific ways you lead your students to pray.

3. Awareness of the Sacred

   So much of life is mystery. Though often not articulated, an awareness of the sacred is the ultimate of human experiences. As we grow into an awareness of the "beyond" of human experience, we begin to perceive God's self-revelation in and through our lives and realize that all of life has the capacity for being sacred.

   a. Identify familiar experiences of prayer:

   - grace at meals.
   - prayer when changing classes.
   - prayer before beginning a test.

   b. What happens in prayer?

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Appendix E—Continued

- Observation leads to analysis.

c. Why do we pray?

- Analysis gives way to normative judgment.

d. Where am I in my relationship to God?

- Analysis leads to reform.

e. What keeps me from a closer relationship to God?

f. How can I get into the habit of turning to prayer more frequently when I find myself in need?

4. Awareness of Symbolic Ritual

   The rituals of life are symbolic because they participate in the natural flow of communication between persons. We use symbols, myth, stories and action to convey the meaning of human experience.

   a. Name three symbolic rituals.

   b. Identify the meaning of the rituals.

   c. Develop a specific classroom ritual.

5. Awareness of Prayerful Ritual

   Just as ritual is used to communicate with other human persons, it also is used to communicate with God. Once we have come to know Jesus of Nazareth and have become aware of the symbolic ritual that is so much a part of our lives, then an appreciation of prayer becomes more authentic.

   a. Name three Christian symbols used in prayer (i.e., cross, holy water, genuflection).

   b. Try writing a prayer to verbalize the meaning of the symbol.

   If this is meaningful for you personally, try it as a class assignment.

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Appendix F

Prayer

Lead the group in the following prayer:

Leader: For the courage to allow our children to be the most creative, sensitive, authentic persons they can be, we pray.

All: Lord, hear our prayer.

Leader: For the patience to expose our students to a variety of prayer forms, we pray.

All: Lord, hear our prayer.

Leader: For the wisdom to be attentive to the special needs and interests and abilities of our students, we pray.

All: Lord, hear our prayer.

Leader: Lord God, keep us humble as we pray with our students.
Enable us to free each child to pray and to worship with an honesty and an imagination that surpasses our own.
Teach us to respect their uniqueness, their special talents and their personal gifts.
We make our prayer in the name of Jesus, your Son.
Amen.

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Appendix G

Preparation

Suggested Reading

The Book of Sacramental Basics by Tad Guzie (New York: Paulist Press, 1981).

Distribute discussion questions to small faculty groups.

1. Personal/Interpersonal

   Do our attitudes and actions reveal that the secret of language for prayer lies in an awareness that religious faith is initially expressed and almost always celebrated in expressive forms that speak to the imagination?

2. Institutional/Organizational

- Prayer is more than an external activity.
- Do the policies of our school allow our personal and collective stories to be both comforted and challenged by the story of Jesus?
- Do they allow for individual space that:

  — confronts, but does not oppress

  — inspires, but does not manipulate

  — invites to an encounter, a dialogue, mutual sharing?

3. Instructional

- In my teaching do I always explain reality or do I allow my students to explore its unseen possibilities?
- Am I willing to accept exceptions in order to develop the imagination and creativity of my students?

Reflect on these questions:

- How can we best help our children to come to know the Lord?
- Do I witness to my students by assuring them that I listen to the Lord?
- Do my students know that God cares for them because they have experienced my love?

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Appendix H

Prayer Service

Proclaim the following reading slowly and deliberately.

> *The Lord said to me, 'My grace is enough for you: my power is at its best in weakness.' So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me, and that is why I am quite content with my weaknesses, and with insults, hardships, persecutions, and the agonies I go through for Christ's sake. For it is when I am weak that I am strong. (Corinthians 12: 9-10)*

Have the two groups respond as follows:

Group I: Blessed are you, O Lord our God, king of the universe,

Group II: For in your wisdom you have drawn us together.

Group I: You feed the hungry and clothe the naked.

Group II: You have entrusted us with the care of the young.

Group I: You set free those that are bound.

Group II: You teach us to free our students.

Group I: You raise up those whose courage falters.

Group II: You stand at our side to give us strength.

Group I: You provide for every need.

Group II: Accept our grateful praises.

Group I: You bless your people with peace.

Group II: We bless you and praise your loving grace.

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Appendix I

Suggested Readings

1. *Directory for Masses with Children*, Sacred Congregation for Divine Worship (International Committee on English in the Liturgy, 1973).

2. *Introduction to Lectionary for Masses with Children* (Collegeville, Minn.: The Liturgical Press, 1991).

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Appendix J

Discussion questions

Personal/Interpersonal

- What is my attitude toward liturgies with children?
- Do I image myself as a dispenser of information or as a witness of gospel values?

Institutional/Organizational

- To what extent do our school liturgies strengthen and nourish the faith of our students?
- Do we expect all of our students to celebrate in the same way or do we make provision for the principle of progressive solemnity?

Instructional

- Am I aware of the relationship of all things in Christ, so that I can help my students express this in word and gesture? What is my understanding of:

  —the pentential rite?

  —the preparation of gifts?

  —the breaking of bread?

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Appendix K

Prayer Service

1. Start with music—"Mary's Song" (#159 in *Glory and Praise*).

2. Read the following passage from scripture.

> *And Mary said, 'My soul proclaims the greatness of the Lord, my spirit finds joy in God my savior, for God has looked with favor on my lowliness and all generations will call me blessed.' (Luke 1: 46-48)*

3. Read the reflection:

> There was no false humility in Mary and no lack of confidence. She made good use of the gifts God had given her. Yet, she knew her greatness did not come from herself. By her willing response to God's plan, she made God more believable, more approachable. We are called to do the same.

4. Ask the group to respond:

All: Gentle Lord, give us the same greatness that Mary had.

Don't let us belittle ourselves or our students.

Help us to be models of faith that you may be more believable, more approachable to our students.

Help us to proclaim your greatness that they may know you love them.

This we ask in the name of Jesus through the power of the Holy Spirit. Amen.

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Appendix L

Group Discussion

Record as many adaptations as possible for each rite.

- Introductory Rite (Directory #40, 50-51)
- Liturgy of the Word (Directory #41-49)
- Liturgy of the Eucharist (Directory #52-54a)
- Rite of Sending Forth (Directory #54b and c)

After sufficient time has been allotted to each group, bring the groups together and discuss possible adaptations for the entire liturgy.

Identify school liturgies in which an effort was made to:

- simplify
- omit
- clarify
- adapt the liturgy to the suitability, age and development of the students.

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Appendix M

Discussion questions

Personal/Interpersonal

- Do I consider myself to be a fellow pilgrim on the journey of life with the children?
- Do I walk with them, encouraging them to experience their feelings and listening to their stories?
- Do I ask them what the rituals mean to them?
- Do I take time to teach my students the meaning of the gestures and symbols used at Mass?
- Do I remind the children to invite Jesus to be a part of their lives?
- Do we use bread for the eucharistic sacrifice so that the students can really experience "the breaking of the bread"?

Institutional/Organizational

- Does the institution allow for progressive solemnity?
- What are the differences allowed for at each level?

Instructional

- Are the principles of the *Directory for Masses with Children* applied consistently throughout the school?

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Appendix N

Model Experience—Group Reflection

On The Road—Each child who is going to celebrate a given liturgy is on the faith journey defined by our Roman Catholic tradition. They have been given the gift of faith in Baptism. It is the privilege and responsibility of presiders and planners to nurture that faith by providing quality liturgical celebrations. They don't have all the answers; they, too, are on journey!

Walked With Them—As Jesus walked with the disciples, so presiders and planners must walk with the children. The celebration of liturgy is never an end in itself. It is only a means of deepening relationships with the Lord Jesus and with one another. Jesus chose to withhold his identity from the disciples. Those who deal with children have no choice but to lead them into recognition of Jesus only one step at a time. This choice on the part of Jesus indicated the value of the "surprise element" in religious experience. It is part of the liturgical process to realize that we must remain open to the working of the Spirit in our midst and ready to respond spontaneously to this movement.

He Asked Them—Jesus did not give information freely. He asked questions that gave the disciples the opportunity to articulate their concerns and to voice their own personal experiences. The attitude of the adults who celebrate liturgy with children can facilitate or hinder the process of incorporating them into our worshipping communities. The passing on of ownership and responsibility for the liturgy begins with an opportunity for the children to articulate what it means for them to come together to pray, to worship, to become identified with the community of believers.

Presiders and planners must come to know the children if they are going to be able to determine the children's ability to respond to God's grace through liturgical celebration. Teachers have this opportunity on a day-to-day basis. Presiders will have it only if they are willing to spend time with the children and if teachers are willing to share classroom experiences with them. The dialogue between presiders and planners is an essential element of the liturgical planning process.

Then He Said To Them—Jesus then challenged the disciples to interpret their story in the broader context of scripture and Christian tradition. Though liturgy is a particular celebration of a present happening, by its very nature, it brings with it a past and celebrates a hope of the future. Not even adults have a direct common experience of the past, but we do have common knowledge of our tradition, and the story will become ours if we insert ourselves into the hopefulness of the future. This story is passed on to our children through liturgical celebration and the dialogue which follows.

Talking with the children about liturgical rituals helps them come to a better understanding of liturgy and helps planners and presiders to understand how they perceive liturgical celebration. They need the help of adults to interpret what they are doing, why they are doing it and what it all means in the broader context of religious experience.

They Pressed Him To Stay With Them—At no time did Jesus force himself upon the disciples. It was they who invited him into the intimacy of their homes.

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Appendix N—Continued

Through Baptism, our children have been embraced by a loving God—a God who invites, who challenges, who loves them into being; yet, a God who will never force their response. It is the privilege of all those who celebrate liturgy with children to help them formulate their response to God's love, to invite Jesus to be part of their everyday lives.

He Took Bread, Blessed It, Broke It, Handed It To Them—As the disciples came to recognize Jesus in the "breaking of the bread," so children will come to understand liturgical rituals by being positively present at liturgical celebrations. They have to be made to feel that they are a part of the liturgy, just as they are part of other larger gatherings. Their involvement at a family reunion or in a Thanksgiving dinner may not be very significant, but it is extremely important that they are, at least, experientially present. They may not be able to articulate what has happened, but they have, in fact, experienced something.

They Recognized Him, But He Vanished From Their Sight—All consciousness of God's presence begins with human experiences that the disciples came to recognize Jesus. Presiders and planners must strive to become deeply aware of the relationship of all things in Christ so that they can help children to express this relationship in word and gesture.

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Appendix O

Reflection

Reflect on these statements:

- Children's lives are a mixture of positive and negatives. They are filled with pain and dysfunction.

- Children know about suffering and death, divorce, separation, war and injustice.

- Children to be able to lay that part of their lives alongside the gospel and hear the Word of God as a source of encouragement and strength.

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Pat Battle, D.Min., serves as coordinator of liturgical practices and the catechumenate process in the Diocese of Wheeling-Charleston. However, the majority of her experience in ministry has been in the elementary classroom, where she taught first grade for ten years and junior high for eight years before moving into administration.

Pat has a Bachelor of Arts degree in education from the University of San Diego. She also holds a Master Degree in Liturgy and Catechetics from the University of St. Thomas in St. Paul, MN. Specializing in pastoral liturgy, Pat wrote a set of lesson plans for teaching liturgy to children in place of a master's thesis.

In 1991, Pat completed her academic goal when she received a doctorate in ministry from Luther-Northwestern Seminary in St. Paul, a degree offered through the Minnesota Consortium of Theological Schools. Focusing on pastoral ministry, Pat wrote her doctoral thesis on "The Stages of Liturgical Development."

Prior to writing her thesis, Pat completed one project on "Collegiality: Relationship Between Those Who Plan and Those Who Celebrate Liturgy" and a second one on "Creating Space for Children in the Liturgical Assembly." Both of these projects enhanced her interest in trying to integrate a study of liturgy with the elementary curriculum in our Catholic schools.

Pat is beginning to work more closely with the Catholic Schools Office of the Diocese of Wheeling-Charleston in its endeavor to help students pray liturgically. She guides teachers through the essential steps of preparing themselves and students for liturgy by offering valuable insights and then expanding their understanding of the essential elements of liturgy.

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